

6001|2003-02-13 18:18:13|d_lo_tate |Some guy named Sunni Ali is doing damage at racial myths|

Check it out.

| 6002|2003-02-13 18:25:57|mini_waite |Polls!|

what's the difference between an african(non Arab) and an african american? U guys are spliting hairs. lets get real.....

| 6003|2003-02-13 18:46:11|??? ???|Interesting Lesson at IslamWay.com|

????? ????? ????? ??? ((????? ????????? ????? ??? ?????)):

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http://www.islamway.com/bindex.php?section=lessons&lesson_id=18296&scholar_id=137&scholar_name=&scholar_directory=

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<http://www.islamway.com>

| 6004|2003-02-13 18:53:07|Bruno Matt|Re: Polls!|

I think there is a big difference. African-Americans are mixed both ethnically and with other so-called racial groups. Africans reflect in theirrespective visagethevarious appearances of theethnic groups to which they were born.

I can walk the streets of D.C. and easily tell Africans from African-Americans. The poll was correct tomake a distinction betweenthe two. It was real.

"mini_waite " wrote:

what's the difference between an african(non Arab) and an african american? U guys are spliting hairs. lets get real.....

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Ta_Seti-unsubscribe@yahoo.com

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| 6005|2003-02-13 19:06:18|neseret |Re: An interesting comparative observation|
--- In Ta_Seti@yahoogroups.com, "osirica "
wrote:

> I noticed Nesperet's photos of the Hyksos dynasty and the hair style
> used. I notice that that hair style is quite different in texture
> than the hair styles commonly used in Kemetic period. <

The hairstyle, assuming you have seen photos I posted long ago about red hair in ancient Egypt, was of the distinctive "mushroom" style of hairstyle. This hairstyle was associated with the Hyksos, which translates as "rulers of foreign lands" /HqA xAs(w)t/ and are likely princes from Byblos (Lebanon). On Hyksos features, see Bietak 1996, and Oren 1997.

>Now the Hyksos
> were not native Egyptians and maintained a distinct royal separate
> presence from the other Egyptians.

Actually, no, they didn't: the Hyksos quickly "Egyptianised" their features and style in art and in their royal names to fit into Egyptian culture: it is only how some of the personal names translate that one realizes they are not distinctively Egyptian ones. See: Bietak 1996, on this phenomena.

>I wonder if that kind of empire is what Eurocentricists are

misinterpreting of the Kingdom Periods of Egypt... maybe they incorrectly think that the Old, Middle, New, and Late periods were like the Hyksos. Semetic elite ruling a non- semetic middle class with Black Nubians and others as merely slaves.<

There are enough authentic Egyptian texts dating from the Old Kingdom, Middle Kingdom, and early New Kingdom which indicate that the ancient Egyptian were at odds with the Lower Nubians (Groups A and C) and later, Upper Nubian inhabitants (Kerma), for a myriad of reasons, mostly economic and political hegemonic reasons. Nubia possessed gold reserves and a host of exotic goods of which Egypt wanted to control access (O'Connor 1993).

Fighting between the Egyptians and Nubians are recorded as far back as the Old Kingdom during the reign of Sneferu, and the Senwosret III

Stela of the Middle Kingdom indicates Nubian travel on the Nile waterways was restricted for both political and economic purposes (Lichtheim 1975, Wildung 1997).

By the time of the early New Kingdom, Nubia chose to support the Hyksos in the civil war waged with the Egyptians, and thus, the Egyptian antipathy to the Nubians at that time was sealed by the overall Nubian support for the foreign rulers (ANET 1969). The NK rulers from Kamose through Amenhotep III waged war with the Nubians until Nubia was reduced to a vassal state of the Egyptian Empire. During the empire period, the Nubian culture became "Egyptianised" as well, and the interaction between the two countries merged the cultures closer together (primarily due to a mutual reverence for a ram deity)(Piccione 1994).

References:

NB: ANET = Pritchard, J. B., Ed. 1969. *Ancient Near Eastern Texts Relating to the Old Testament*. Third Ed., with Supplement. Princeton: Princeton University Press.

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Lorton, D. 1974. _The Juridicial Terminology of International Relations in Egyptian Texts through Dyn. XVIII_. Johns Hopkins Near Eastern Studies. H. Goedicke. Baltimore and London: Johns Hopkins University Press.

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HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 6006|2003-02-13 19:29:14|mansu_musa |Re: An interesting comparative observation|

--- In Ta_Seti@yahoogroups.com, "neseret "

wrote:

> --- In Ta_Seti@yahoogroups.com, "osirica "

> wrote:

>

> > I noticed Neseret's photos of the Hyksos dynasty and the hair

style

> > used. I notice that that hair style is quite different in texture

> > than the hair styles commonly used in Kemetic period. <

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> red hair in ancient Egypt, was of the distinctive "mushroom" style

of

> hairstyle. This hairstyle was associated with the Hyksos, which

> translates as "rulers of foreign lands" /HqA xAs(w)t/ and are

likely

> princes from Byblos (Lebanon). On Hyksos features, see Bietak

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> and Oren 1997.

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> > Now the Hyksos

> > were not native Egyptians and maintained a distinct royal

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> > presence from the other Egyptians.

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> Actually, no, they didn't: the Hyksos quickly "Egyptianised" their

> features and style in art and in their royal names to fit into

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> misinterpreting of the Kingdom Periods of Egypt... maybe they

> incorrectly think that the Old, Middle, New, and Late periods were

> like the Hyksos. Semetic elite ruling a non- semetic middle class

> with Black Nubians and others as merely slaves.<

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> There are enough authentic Egyptian texts dating from the Old

> Kingdom, Middle Kingdom, and early New Kingdom which indicate that

> the ancient Egyptian were at odds with the Lower Nubians (Groups A

> and C) and later, Upper Nubian inhabitants (Kerma), for a myriad of

> reasons, mostly economic and political hegemonic reasons. Nubia

- > possessed gold reserves and a host of exotic goods of which Egypt
- > wanted to control access (O'Connor 1993).
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- > Fighting between the Egyptians and Nubians are recorded as far back
- > as the Old Kingdom during the reign of Sneferu, and the Senwosret

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- > Stela of the Middle Kingdom indicates Nubian travel on the Nile
- > waterways was restricted for both political and economic purposes
- > (Lichtheim 1975, Wildung 1997).
- >
- > By the time of the early New Kingdom, Nubia chose to support the
- > Hyksos in the civil war waged with the Egyptians, and thus, the
- > Egyptian antipathy to the Nubians at that time was sealed by the
- > overall Nubian support for the foreign rulers (ANET 1969). The NK
- > rulers from Kamose through Amenhotep III waged war with the Nubians
- > until Nubia was reduced to a vassal state of the Egyptian Empire.
- > During the empire period, the Nubian culture became "Egyptianised"

as

- > well, and the interaction between the two countries merged the
- > cultures closer together (primarily due to a mutual reverence for a
- > ram deity)(Piccione 1994).

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"The hairstyle, assuming you have seen photos I posted long ago about red hair in ancient Egypt, was of the distinctive "mushroom" style of hairstyle. This hairstyle was associated with the Hyksos, which translates as "rulers of foreign lands" /HqA xAs(w)t/ and are likely princes from Byblos (Lebanon). On Hyksos features, see Bietak 1996, and Oren 1997. "

Red hair was extremely rare in Ancient Egypt and this is attested by Kent R Weeks, who admits this.

"There are enough authentic Egyptian texts dating from the Old Kingdom, Middle Kingdom, and early New Kingdom which indicate that the ancient Egyptians were at odds with the Lower Nubians (Groups A and C) and later, Upper Nubian inhabitants (Kerma), for a myriad of reasons, mostly economic and political hegemonic reasons. Nubia possessed gold reserves and a host of exotic goods of which Egypt "

wanted to control access (O'Connor 1993).
"

What you failed to mention was the 12th dynasty was of half Nubian origin as the pharaohs of Nefertiti states. Plus Mentuhotep had Nubian wives and was an upper Egyptian himself. The Nubian deity Anuket around Elephantine which was the wife of Khnum had been worshipped since the Old Kingdom. Ta Seti was the southernmost nome of Egypt and this is where Amenhet mother came from.

There was also fighting between Asiatics, Libyans, and others that stretched back to the pre-dynastic time. Senwosret called himself the Thracian slayer of Asia in various texts, and also even during the Hyksos rule the Egyptians call them vile.

"Fighting between the Egyptians and Nubians are recorded as far back

as the Old Kingdom during the reign of Sneferu, and the Senwosret III Stela of the Middle Kingdom indicates Nubian travel on the Nile waterways was restricted for both political and economic purposes (Lichtheim 1975, Wildung 1997)."

Yes,as well as fiughting between asiatics and lebu,and tjecu were recorprded going back as far back as the pre dyanstic era.

Sneowrset III himself had nubian relatives and was a upper egyptain by birth so this means very little. There is also under the rule of amenhet III a fortress blocking the sinani called the wall of the ruler,and this was put up to repel what he deemed as the asiatic menace.

"By the time of the early New Kingdom, Nubia chose to support the Hyksos in the civil war waged with the Egyptians, and thus, the Egyptian antipathy to the Nubians at that time was sealed by the overall Nubian support for the foreign rulers (ANET 1969). The NK rulers from Kamose through Amenhotep III waged war with the Nubians until Nubia was reduced to a vassal state of the Egyptian Empire. During the empire period, the Nubian culture became "Egyptianised" as well, and the interaction between the two counries merged the cultures closer together (primarily due to a mutual reverence for a ram deity)(Piccione 1994)."

When thutmose I finally invaded he found the local nubians whorshipping a ram deity with was not unlike their own deity. Matter of fact many people believe amun himself was of nubian origin,which signified kingship.

So the so called egyptainaztion worked in both ways,and even Egyptains adopted foreign deities of the so caleld people they conquered.

Conquest and war between two people does not mean they were racially distint people,and if this was the case then the greek states of sparta,and athens would be of two different racial stocks.

The senworset III steala was not racially motivated,since Frank Yurco points out that many people of this dyansty had flaring nostrils and negriod features.

| 6007|2003-02-13 19:53:47|mini_waite |yom_3arafa|

Please answer in english, coz i do not read arabic text. thank u

| 6008|2003-02-13 19:55:24|mini_waite |polls|

Also there is no difference in afro americans and afro (non arabic).
coz both are mixed with euro/asians
| 6009|2003-02-13 20:26:30|osirica |Re: No I'm not that Tony Osirica|
Oh so you are saying there are blacks that mixed with other blacks
(tropical african variants) then. Ok yeah, blacks mixing with blacks
will always make black.

:)

--- In Ta_Seti@yahoogroups.com, "d_lo_tate "
wrote:

> I said they were blacks who mixed with tropical African variants.
> When I say variants I mean like the Fulani.
| 6010|2003-02-13 20:26:59|osirica |Re: Polls!|
EXACTLY! So you know which button to pick!
Remember, this isn't a butterfly ballot. You won't be asked for two
forms of identification

--- In Ta_Seti@yahoogroups.com, "mini_waite "
wrote:

> what's the difference between an african(non Arab) and an african
> american? U guys are spliting hairs. lets get real.....
| 6011|2003-02-13 20:28:30|osirica |Re: Polls!|
Quite interesting, considering we also call the Egyptians a group
that are mixed with other so-called racial groups. And in both cases
there is a constant Black African presence in the mixture...
Sometimes strong, sometimes not very strong in outward
appearances...hmmmmmmmmmm

--- In Ta_Seti@yahoogroups.com, Bruno Matt wrote:

>
> I think there is a big difference. African-Americans are mixed both
ethnically and with other so-called racial groups. Africans reflect
in their respective visage the various appearances of the ethnic
groups to which they were born.
> I can walk the streets of D.C. and easily tell Africans from
African-Americans. The poll was correct to make a distinction
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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.
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> -----
> Do you Yahoo!?
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| 6012|2003-02-13 20:39:42|osirica |Re: An interesting comparative observation|
I notice that that hair style is quite different in texture
> > than the hair styles commonly used in Kemetic period. <
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They sure are!

> Actually, no, they didn't: the Hyksos quickly "Egyptianised" their
> features and style in art and in their royal names to fit into
> Egyptian culture: it is only how some of the personal names

translate

> that one realizes they are not distinctively Egyptian ones. See:
> Bietak 1996, on this phenomena.

No my friend, despite their attempts to assimilate, they still maintained a distinct ethnic separate sphere of interest from the rest of Egypt. They were driven out

>
>
> There are enough authentic Egyptian texts dating from the Old
> Kingdom, Middle Kingdom, and early New Kingdom which indicate that
> the ancient Egyptian were at odds with the Lower Nubians (Groups A
> and C) and later, Upper Nubian inhabitants (Kerma), for a myriad of
> reasons, mostly economic and political hegemonic reasons. Nubia
> possessed gold reserves and a host of exotic goods of which Egypt
> wanted to control access (O'Connor 1993).

Yes we covered this a few times, and we concluded that one Black group (Egypt) was at odds with another Black group (Nubia). There is no debate there.

...., and the interaction between the two countries merged the
> cultures closer together (primarily due to a mutual reverence for a
> ram deity)(Piccione 1994).

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Do you honestly think their cultures merging was simply due to a "ram diety". I think, as well as everyone in here, that the two cultures remerging together is the result of far more complicated and intricate things than the Egyptians dropping a "Ram deity" in Nubia and they just liking the Diety enough to rejoin with Egypt.

Nice set of references, nevertheless Nubia A group strongly influenced the Naqada Badarian, and the Upper egyptian people for the most part can be considered one branch of the descendants of the Nubian A group if you want to look at it this way. Since Nubia A group went into Upper Egypt and since Naquada Culture first went north into Nubia, they are interrelated since the beginning. Gerzean and Maadi sites attest to the fact that the two cultures intertwined early and formed the foundation of Egyptian culture that would continue on through the ages.

The Egyptians and the Nubians are branches of the same family.

And I must say, I just love your references.

> References:

>

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| 6013|2003-02-13 20:42:06|osirica |Re: polls (GUYS COME ON)|

Guys of course there are going to be differences, they aren't rubber stamp twins!

If i said that Western europeans and Candians were more similar than they are to Chinese, East Indians and SOuth Africans, would i get this much flak about how differnt the West europeans are to the Canadians???

--- In Ta_Seti@yahoogroups.com, "mini_waite " wrote:

> Also there is no difference in afro americans and afro (non

arabic).

> coz both are mixed with euro/asians

| 6014|2003-02-13 20:51:38|osirica |Re: An interesting comparative observation (just so you dont doubt)|

just so you know I am not just hacking along, The Naquada Egyptians were the later pre-dynastic group that formed the Old Kingdom. They were Upper Egyptians. The Middle and New Kingdoms were founded from Thebian dynasties...again UPPER Egyptians. The standard culture of Egypt maintained it's integrity from Upper Egypt, whereas the Delta was often a constant "cosmopolitian" region.

The Naquada Egyptians are part of the original Badarian (black), Tasian (black) which comes way deep from Sudan, and sweet little Nubian A-Group (black) that was mentioned. And we all know the Ceramic cultures (black) are restricted to Sudan and Upper Egypt. All of these, and only these created the upper egypt that became the whole of egypt.

the Upper Egyptians have never known a time of seeing an influx of northerners or foreigners to displace or dillute them, until the 19th dynasty. The non-semetic nature of the social and cultural structure of Egypt is maintained from the Upper Egyptian type. If you can attest Lower Egypt firmly establishing a dominant presence in Egypt, population alone can not prove that, as we know Upper Egyptians were strong in their presence in the delta over the periods. And they played as strong a role

| 6015|2003-02-14 05:47:31|mansu_musa |Racial myths arabs founded civlization in western africa |

Taken by themselves,these findings were extraordinary when viewed in the context of accepted historical convention however they were revolutionary. Most scholars had long assumed that urban centers such as djenne-djeno did not develop in Western Africa untill 13th century AD,or later they had resulted from outside impetus. Around then the reasoning went,Northern African Arabs blazed trade routes through

South Of the Sahara,stimulating the growth of market towns in the savanna and lands beyond. But here,buried under the slit of Niger's Inland Delta was indisputable proof that a complex indigenous soceity sprung forth on it's own and flourished nearly a millennium before Arab contact.

page 83

Africa's GLorious Legacy Time life books

| 6016|2003-02-14 06:04:31|mansu_musa |Early european opinions of africa mungo park |
Mungo Park arrived in Segou forty-one years later on July 20,1796"The view of the extensive city the numerou canoes upon the river the crowded population and the cultivated state of the surrounding countries,formed altoghter a prospect of civlization I little expected to find in th3e bosom of Africa
pg 255

Marq devillers into africa

| 6017|2003-02-14 06:07:08|mansu_musa |sub sahara myth |
It's known that there were people in the sahara "genetically close to the people know inhabiting sub-sahara africa.who were deppendent upon fishing and on gathering wild grasses and sorghum.

pg 259 Marqdevillers into africa

| 6018|2003-02-14 06:11:42|mansu_musa |Homer's opinon of the nubians |
Homer"they are the remotest nation.the most just of men,the favoriet of the gods. The forty inhabitants of olympius journey to them and take part in their feasts:their sacrifices are the most agreeable of all that mortals can offer them

page 18 Africa's glorious legacy time life books

| 6019|2003-02-14 07:21:24|neseret |Re: An interesting comparative observation|
--- In Ta_Seti@yahoogroups.com, "mansu_musa "
wrote:

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> possessed gold reserves and a host of exotic goods of which Egypt
> wanted to control access (O'Connor 1993). "

> What you failed to mention was the 12th dyansty was of half nubian
> origin as the phoecies of neferti states.<

The Prophecy of Neferti, which is a proleptic "prophecy" [anachronistic representation of something as existing before its proper or historical time] meant to justify the assumption of Amenemhet I to the throne, states that Ameni "comes from the South," which meant part of Upper Egypt, and from the nome of Ta-Seti (Lichtheim 1975: 143), which is _different_ from the area of Lower Nubia (See Baines and Malek 2000 on the extension of the name "Ta-Seti" after the Middle Kingdom into Lower Nubia). It is most likely that the original nome of Ta-Seti did not extend further than Elephantine prior to his assumption of the throne (see reasoning below).

>Plus Mentuhotep had nubian

> wives and was an upper egyptain himself. The nubian deity anquet
> around elphantine which was the wife of khnum had been whorshiped
> since the old kingdom.

No, the worship of Anukhet cannot be traced earlier than the reign of the Senwosret I, and is relegated only to the Elephantine area with the god Khnum (Bonnet 2001 : 45). It is only in the moving forward of the Egyptian southern border into Lower Nubia by the 12th Dynasty MK kings that the goddess becomes associated with Nubia by the time of Senwosret III, and this is traced directly to an association with the Nubian goddess Satet (Satis - Greek) about that time (Breasted 2002 : No. 500 and 663). Montuhotep is the ruler of Thebes (he is named after the local Theban god of war, Montu), and thus while Upper Egyptian, he was not attested as being Nubian. There is debate as to whether his wives were Nubian or not.

Ta seti was the southernmost noe of egypt and

> this is where amenhet mother came from.

Which is not the same as Lower Nubia, as I noted. This changes particularly in the late MK, and NK.

> There was also fighting between asiatics,libyans,and others that
> streched back to the pre dyanstic time. Senworset caleld himself

the thorat slitter of Asia in various texts,and also even during the

> hykos rule the egyptains call them vile.

The term is "vile Asiatic," and is used first in the New Kingdom Stela of Kamose, BTW; In the boundary stela of Senwosret III, for example, the Nubians are referred to as "cowards" ('craven-hearted') and "wretches" whom no one respects, since the Nubian retreats and "turns his back" when attacked (Lichtheim 1975: 119). Kamose of the NK also has poor opinion of Nubians in his stela, due to their support of the Hyksos ["...to what end am I aware of ...this power of mine, when a chieftain is in Avaris [Hyksos - KGG], and another in Kush, and I sit in league with an Asiatic and a Nubian, every man holding his slice of Egypt?" (Derek Welsby on Nubia in Redford, II, 2001: 553)].

This is the usual Egyptian reflection of foreign peoples other than themselves, who are generally thought to be not trustworthy, and in warfare, considered "vile" and "cowardly." I gave several references on this attitude toward foreigners, of which the Egyptians considered both Asiatics and Nubians.

>

> "Fighting between the Egyptians and Nubians are recorded as far
> back as the Old Kingdom during the reign of Sneferu, and the

Senwosret III Stela of the Middle Kingdom indicates Nubian travel on the Nile waterways was restricted for both political and economic purposes (Lichtheim 1975, Wildung 1997)."

>

> Yes,as well as fighting between asiatics and lebu,and tjeu were
> recorded going back as far back as the pre dynastic era.

>

> Senwosret III himself had nubian relatives and was a upper

egyptian by birth so this means very little. There is also under the rule of Amenemhet III a fortress blocking the Nile called the wall of the ruler, and this was put up to repel what he deemed as the asiatic menace.<

I have yet to see any definitive proof/citation to your assumption that any of the kings named Amenemhet or Senwosret were of Nubian origin. The prophecy texts say they come from the First Cataract nome of Ta-Seti (Elephantine), which means they are of Egyptian origin. The fact that Senwosret III says on his Boundary Stela that he extends his country's boundaries to Semna in Lower Nubia from Elephantine at the First Cataract, and states that he had "extended my boundary further south than any of my fathers" indicates that the nome of Ta-Seti was no further than Elephantine until at least the 8th year of his reign (Lichtheim 1975: 118-119) when he goes as far as the Second Cataract into Lower Nubia.

> "By the time of the early New Kingdom, Nubia chose to support the Hyksos in the civil war waged with the Egyptians, and thus, the
 > Egyptian antipathy to the Nubians at that time was sealed by the
 > overall Nubian support for the foreign rulers (ANET 1969). The NK
 > rulers from Kamose through Amenhotep III waged war with the Nubians
 > until Nubia was reduced to a vassal state of the Egyptian Empire.
 > During the empire period, the Nubian culture became "Egyptianised"

as well, and the interaction between the two countries merged the
 > cultures closer together (primarily due to a mutual reverence for a
 > ram deity)(Piccione 1994)."
 >
 > When Thutmose I finally invaded he found the local Nubians
 > worshipping a ram deity which was not unlike their own deity.

Matter

> of fact many people believe Amun himself was of Nubian origin, which
 > signified kingship.

Hmm. I would need to see a citation to such a statement. It is generally attested Amun is the local god of Thebes (/wAst/) as early as the late 10th - 11th Dynasty (at the time of Antef I of Thebes), before the invasion Lower Nubia, which began in Dynasty 12 under Senwosret I (Bonnet 2001 : 31, Clayton 1994: 72-73). Amun is also listed in the Pyramid Texts as well, although his direct association with Thebes is not mentioned (Faulkner 1998).

> So the so called Egyptianization worked in both ways, and even
 > Egyptians adopted foreign deities of the so called people they
 > conquered.

To have "Egyptianisation" one must take on the culture of Egypt into their own culture, so by terminology alone it can't go "both ways."

There was borrowing and association of Egyptian deities with local deities, and assumption of local deities into the Egyptian pantheon (such as Anukhet = Satis, Howran = Horemakhet from the Canaanite culture, Astarte = Hathor, and so on). This is a process called "syncretism" [reconciliation or fusion of differing systems of belief, as in philosophy or religion, especially when success is partial or the result is heterogeneous]. The Greeks do something similar in their writings, in such works as Herodotus, when he associates Greek deity names with those of Egyptian gods. This is to

make smoother associations for those hearing the deity's description, but the identification is never exact.

- > Conquest and war between two people does not mean they were
- > racially distinct people, and if this was the case then the Greek
- > states of Sparta, and Athens would be of two different racial stocks.
- >
- > The Senwosret III stele was not racially motivated, since Frank
- > Yurco points out that many people of this dynasty had flaring
- > nostrils and Negroid features.

As I noted, the reasons for warfare are politically and economically motivated: I said nothing about racial distinction. However, the Egyptians thought themselves, "as a people bound with Egyptian land," as distinct from the Nubians, who were "foreign" and thereby considered "hostile" primarily because they were NOT from Egypt. This is also discussed in some detail in the works I referenced earlier.

References:

Baines, J. and Malek, J. 2000. *Cultural atlas of ancient Egypt*. Rev. Ed. New York: Checkmark Books.

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Regards --

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| 6020|2003-02-14 08:18:32|a.manansala@attbi.com|Re: An interesting comparative observation|

> --- In Ta_Seti@yahoogroups.com, "mansu_musa "

> wrote:

>

> Ta seti was the southernmost noe of egypt and

> > this is where amenhet mother came from.

>

> Which is not the same as Lower Nubia, as I noted.

Maybe not exactly the same, but close enough. Both regions were known as Ta-Seti.

And as stated in earlier posts, the temple of Edfu credits the beginning of dynastic Egypt with the kingdom of Ta-Seti.

Also, the southern countries were commonly referred to in Egyptian texts without the "foreigner" determinative. Among these was Ta-aakhu "the land of the ancestral spirits."

Regards,

Paul Kekai Manansala

| 6021|2003-02-14 11:14:59|osirica |Re: An interesting comparative observation (Dont worry Mansu I got |

Katherine, I notice you only refute and do not confirm, but by your silence I take it you do not deny certain points made. Could you please make a stronger effort to do more than just "refute", it is one of the reasons why we see a 'conspiracy'. You tried to do that with me and it didn't work; I am awaiting your reply to my post about pre-dynastic Egypt. Especially any refutations of the Badarian, Tarsian and the Nubian A group information I posted. Although I can admit my lack of posting references sometimes hinders my position, it is more than compensated by Paul and Manu, and the many links I post that almost always validate my position.

<http://www.reshafim.org.il/ad/egypt/geography/cities-sites.htm>

I study Egypt and I read the books some of which you read, but I do not have the time or patience at this particular point to go through several books right off the back. I will however if the debate continues in the fashion that it often does with you. I do not make up my information, and you can always verify it yourself. So if you could, please remind yourself that this topic centers around my

original post that the Egyptians are more often portrayed as the Hyksos in their appearances, and not like native (black) Egyptians. See my appends on this message below:

It is most likely

- > that the original nome of Ta-Seti did not extend further than
- > Elephantine prior to his assumption of the throne (see reasoning
- > below).

Ta-Seti would apply to the first nomes "Khenktit" of Egypt but depending on the periods of time, the area south of Ombous was also considered Upper Egypt as well as Nubia. The Nubian goddess Arensnufis was worshipped there. The 18th nome was administered by the Prince of the South.

- >There is debate as to whether his wives were Nubian or not.

There is always a debate, but the debate is irrelevant. His wives were Nubian, and there is no reason to debate it other than wishful thinking. That's our whole point. The word Nubian, Black, and the such, it comes up, and there are these alarms that go off that make words like "Controversial, debate, contested," etc seem necessary.

- > Which is not the same as Lower Nubia, as I noted. This changes
- > particularly in the late MK, and NK.

In essence you are saying in the OLD Kingdom (which we discussed before the Upper Egyptians were predominantly Black) nomes were not overlapping with Nubia, but you acknowledge that in the late Middle Kingdom and New Kingdom that these nomes do expand and Nubia presence does interact and remerge again.

Nubians specifically were a distinct social/ethnic group south of Egypt. The point of this matter is that some of the Upper Egyptians were indistinguishable with the Nubians. It's like the descendants of the Comanche and the Navaho living in the US being at odds with their own cousins living across the border in Mexico.

- > I have yet to see any definitive proof/citation to your assumption
- > that any of the kings named Amenemhet or Senwosret were of Nubian
- > origin. The prophecy texts say they come from the First Cataract

> nome of Ta-Seti (Elephantine), which means they are of Egyptian
> origin. The fact that Senwosret III says on his Boundary Stela

that

> he extends his country's boundaries to Semna in Lower Nubia from
> Elephantine at the First Cataract, and states that he had "extended
> my boundary further south than any of my fathers" indicates that

the

> nome of Ta-Seti was no further than Elephantine until at least the
> 8th year of his reign (Lichtheim 1975: 118-119) when he goes as far

as

> the Second Cataract into Lower Nubia.

You ever notice how in Africa during the colonization period, some people of the same ethnic group found themselves on different sides of a national boundary. That is what Mansu is saying here. The "Upper Egyptian's that lived technically south of Elephantine and the first cataract" were not much different in appearance to the "Lower Nubians" that lived technically SOUTH of the first Cataract. YOU must prove that there was a stark contrast in their appearances. There is not. We know that there were three nubian groups, and as well we have pictures that show Nubians that range in appearance, as do the Egyptians.

> Hmm. I would need to see a citation to such a statement. It is
> generally attested Amun is the local god of Thebes (/wAst/) as

early

> as the late 10th - 11th Dynasty (at the time of Antef I of Thebes),
> before the invasion Lower Nubia, which began in Dynasty 12 under
> Senwosret I (Bonnet 2001 : 31, Clayton 1994: 72-73). Amun is
> also listed in the Pyramid Texts as well, although his direct
> association with Thebes is not mentioned (Faulkner 1998).

Yeah, she kinda got you there. Amun was the Thebian diety no doubt.

>

>> So the so called egyptianization worked in both ways, and even
>> Egyptians adopted foreign deities of the so called people they
>> conquered.

>

> To have "Egyptianisation" one must take on the culture of Egypt

into

> their own culture, so by terminology alone it can't go "both ways."

Ah but it always had. The Kerma Nubians adopted many ways of Egypt, and the fact that the 25th Dynasty was the only "foreign" dynasty that continued the traditions cultural and social structure to the upmost in Egypt shows their old and well founded relationship. Secondly, since Nubians were most often resettled into Egypt once "captured" reinforces the overall point here.

> As I noted, the reasons for warfare are politically and

economically motivated: I said nothing about racial distinction.

However, the Egyptians thought themselves, _as a people bound with Egyptian land_,

> as distinct from the Nubians, who were "foreign" and thereby

> considered "hostile" primarily because they were NOT from Egypt.

This

> is also discussed in some detail in the works I referenced earlier.

The problem with trying to make Nubia as foreign as Caanan is that the Caananite presence in Egypt was a clear distinct foreign presence (I.E. semetics remained semetic like the Hyksos) the Nubian presence in Egypt has never been known to be distinct and separate. Yeah they had to change their names, but mostly they simply blended in. I mean come on, the Egyptians wore nubian hair styles, all througout their history. And that's just a small example. Both the Egyptian and Nubian are represented in shades of Brown, whereas the Semitic Asiatic, Mediterraneans and Libyans are represented in light shades.

| 6022|2003-02-14 11:21:10|osirica |Re: An interesting... (egads, north south correction)|

Correction:

> Egyptian's that lived technically NORTH (I put SOUTH) of

Elephantine and the first

> catteract" were not much different in appearance to the "Lower

> Nubians" that lived technically SOUTH of the first Cateract.

| 6023|2003-02-14 11:31:46|omari maulana|Re: An interesting comparative observation|

I think that in a broader regional sense "Egyptians" and "Nubians" had similar cultural practices dating back to a common origin.

>During the empire period, the Nubian culture became "Egyptianised" as
>well, and the interaction between the two countries merged the
>cultures closer together (primarily due to a mutual reverence for a
>ram deity)(Piccione 1994).

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| 6024|2003-02-14 11:34:59|Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "osirica "

wrote:

> Correction:

>

> > Egyptian's that lived technically NORTH (I put SOUTH) of

> Elephantine and the first

> > cataract" were not much different in appearance to the "Lower

> > Nubians" that lived technically SOUTH of the first Cataract.

Nor culturally different. The phrase Ta-Seti means "land of the bow"
referring to the famed archery skills of Nubian soldiers. The name
refers directly to the ethnicity of the inhabitants.

Regards,

Paul Kekai Manansala